

THE LION

January 2005 Vol. CXXX, No. 1

An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado

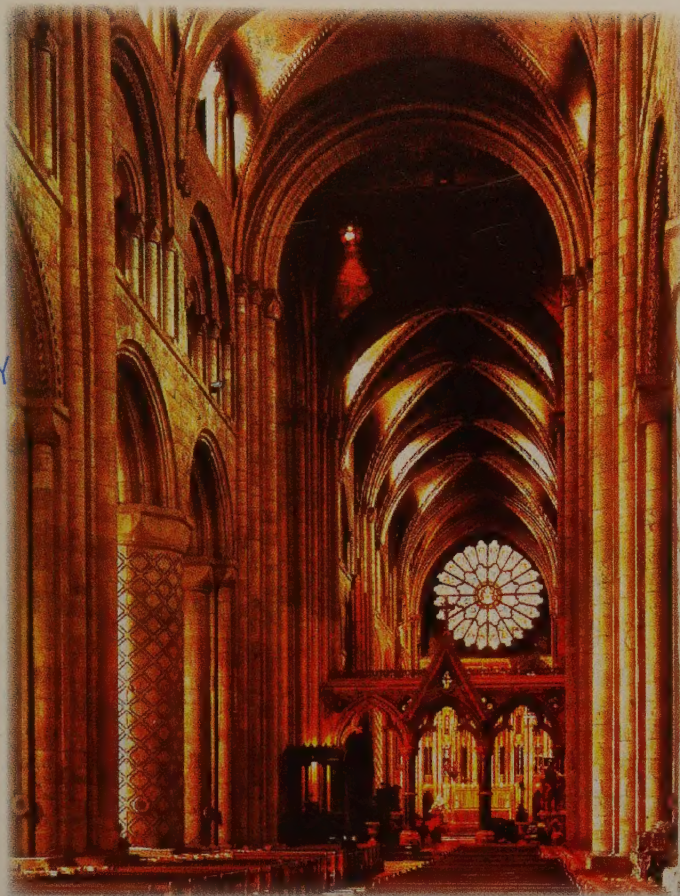
COME, LET US SING
UNTO THE LORD'

Review of Vilma Little's *The Sacrifice of Praise*

Nihil operi Dei praeponatur,' said Saint Benedict: 'Let nothing be preferred to the Work of God.' In his Rule, Benedict placed the Divine Office, the *Opus Dei* ("Work of God") at the very center of his monastic programme, and thus at the very center of his understanding of the Christian life. Benedictine piety is a profoundly liturgical piety, a spirituality centered on the singing of psalmody and meditation on scriptural texts. The form of the *Opus Dei* which he established on the outlines of the ancient Roman hours of prayer became the basis for the Divine Office which spread throughout the Western Church.

It is this classic, traditional Western Divine Office which is the subject of Vilma G. Little's *The Sacrifice of Praise: An Introduction to the Meaning and Use of the Divine Office*. Originally published in 1957 and newly reprinted by Roman Catholic Books of Fort Collins, Colorado, *The Sacrifice of Praise* is a comprehensive yet immensely readable volume which explains both the theory and theology of the Divine Office, as well as the practice of recitation of the Office from the classic *Breviarium Romanum* (available in English translations such as *The Anglican Breviary*).

In addition to explaining Benedict's understanding of the Office as *Opus Dei* (the work of the Second Person of the Trinity through the vocal worship of his servants on earth), Little explains the Divine Office as a *Sacrificium Laudis*. That is, the Divine Office is a true "sacrifice" to God, not of the blood of bulls or goats, but our own voice and our breath, which are symbols of the totality of man. Thus, just as in the Mass we offer "our selves, our souls and bodies, as a reasonable, holy and living sacrifice" to the Father through his Son, we do the same when we offer our voice and consecrate



the best parts of our day to offer "psalms, hymns and spiritual songs" to the Father through his Son.

Little traces the origins of the Christian Divine Office to the vocal worship of the Old Testament saints (Chapter 1), from the first "spontaneous outbursts of vocal worship" by Moses (Exod. 15; Deut. 32) and the "organized daily choir office" of morning and evening prayers established by King David (I Chron. 15 & 16), which would become the Office of the Temple and the Synagogue. Primitive Jewish Christians continued to frequent these ancient Hebrew offices of psalmody and reading, and, after the final break with Judaism, they were Christianized and began to take shape as the traditional offices of Lauds (*matutinae laudes*, "morning praises") and Vespers (*lucernarium*, the office of evening "lamp-lighting"). Little concludes:

From all the evidence therefore that has come down to us it stands out that vespers and lauds are the oldest Hours of the divine office and can claim direct descent from the liturgical worship of the temple at Jerusalem ... There is development but no break, and Christian vocal worship is seen as the continuation and the perfecting of the temple worship, since the Christian Church is by a necessary and natural transition the fulfilment of the Church of Promise. (pp. 6-7)

2005 WESTERN RITE WALL CALENDARS ARE NOW AVAILABLE

AUGUST MMV

WHO is she that looketh forth as the morning, ascending like the dawn-light to the highest heavens, so glorious in her splendour? for she is fair as the moon, clear as the sun, and terrible as an army with banners going forth to war.

O WISEST of virgins, whither goest thou, like to the Day-Spring gloriously rising? O daughter of Sion, altogether lovely art thou, fair as the moon, clear as the sun.

From the Breviarium Romanum. Feast of the Assumption.



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 WHITE Saint Peter's Chains The Holy Innocents	2 RED S. Stephen of Rome, B.M.	3 RED The Invention of S. Stephen, Protomartyr	4 (BLACK) Feria (Requiem)	5 WHITE Our Lady of the Sorrows S. Cloud, C.M.	6 WHITE THE TRANSFIGURATION OF OUR LORD S. Isidore of Compostela, Min.
7 WHITE THE HOLY NAME OF JESUS / PENTECOST VII	8 RED St. Cyprian, Bishop of Carthage, Min.	9 VIOLET The Vigil of S. Lawrence S. Romanus, M.	10 RED S. LAURENCE, DEACON & MARTYR	11 RED St. Tiburtius & Susanna, Min.	12 (ORATE) Feria	13 VIOLET The Vigil of the Assumption St. Hippolytus of Carthage, Min.
14 ORATE TRINITY VII / PENTECOST VIII S. Basil of Rome, C.	15 WHITE ASSUMPTION OF THE BLESSED VIRGIN MARY	16 WHITE S. JOSEPH, FATHER OF THE BLESSED VIRGIN MARY Within the Assumption Octave	17 VIOLET The Octave of S. Lawrence	18 WHITE S. Hilary, Bishop, Confessor Within the Assumption Octave	19 WHITE Within the Assumption Octave	20 WHITE Within the Assumption Octave
21 ORATE TRINITY VIII / PENTECOST IX Within the Assumption Octave	22 WHITE The Octave of the Assumption St. Timothy, Hippolytus of Syngarion, Min.	23 VIOLET The Vigil of S. Bartholomew	24 RED S. BARTHOLOMEW THE APOSTLE	25 WHITE S. Hilde of Wharby, V.	26 RED S. Zephiranus of Rome, B.M.	27 (ORATE) Feria (Of S. Mary)
28 ORATE TRINITY IX / PENTECOST X S. Augustine of Hippo, B.C.D.	29 RED BEHEADING OF S. JOHN BAPTIST	30 RED S. Felix & Adactus, Min.	31 WHITE S. Aidan of Lindisfarne, B.C.			

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After demonstrating that the origins of Vespers and Lauds are in the Old Testament, Little continues to outline the development of the other Hours of the traditional Divine Office – the Night Office (Vigils, Nocturns or Matins), the Little Hours (Terce, Sext, None), and the latest additions to the Divine Office, Prime and Compline.

In Chapter 2, "The Office through the Centuries," Little continues to fill in the historical outline by detailing the additions of features such as antiphonal psalmody and metrical hymnody (from S. Ambrose through S. Benedict), the weekly Psalter (from S. Benedict), and the final shape of each Hour (from S. Gregory the Great). Medieval developments (some detrimental to the Office) as well as modern reforms (under Popes Pius V and Pius X) are mentioned as traditional, conservative reforms which sought to free the authentic shape of the Divine Office from certain medieval distortions. Chapter 3 briefly outlines the development of the Breviary as a liturgical book throughout the Middle Ages.

In Chapter 4, "The Nature of the Office," Little develops the notion of the recitation of the Divine Office as a "sacrifice of praise." Little defines the "essence of sacrifice as *the acknowledgement of the divine source and ownership of all life through an irrevocable gift that symbolizes the life of the offerer*, accompanied by the desire, conscious or unconscious, for reunion with that source." The recitation of the Divine Office is a true and proper Christian sacrifice – since

in this liturgical offering, presented in words, the life principle [offered to God] is the breath, which in vocal worship, is being constantly consumed and used up in the service of God, winging its flight back to that mysterious Breathing which first set it in motion. (p. 26)

This is the background to S. Augustine's saying, "He who sings prays twice" (since singing requires a greater sacrifice of breath than mere unnoted recitation).

In Chapter 5, "The Redemption of Time," Little brilliantly shows how the Divine Office "sanctifies and redeems (i.e. claims back for God) the passing hours, days, weeks and years by continuously drawing back to God the powers of mind and body engaged in other occupations." (p. 27). The Divine Office, based as it is on the Christian Year, is dominated by the temporal cycles of the Day, the Week and the Year:

Such is the threefold cycle of the office: the day circling round the sun, type of divine illumination; the week revolving round the sevenfold mystery of creation; the year bringing back in annual rotation every phase of the Christ-life, deepening our understanding by constant repetition. Set within a framework of time it yet maintains us in eternity, for time itself is redeemed from being a mere succession of days and weeks since, with the office, it is lived *sub specie aeternitatis* [under the aspect of eternity]. (p. 36)

One of the most helpful features of Little's book is her explanation of the various constituent parts of the Divine Office (Chapter 6, "The Substance of the Office"). Her discussion of the Psalter is quite reminiscent of C.S. Lewis's *Reflections on the Psalms* – particularly when she deals with the problem of the "imprecatory" or "cursing psalms" (pp. 45-49). The discussion of the classic Latin texts of the Psalter may be of scholarly interest, but perhaps not of great importance for those of us who pray the Psalter in the English Coverdale translation of 1539 (as found in *The Book of Common Prayer*, *Saint Dunstan's Plain-song Psalter*, and *The Anglican Breviary*). Far more useful is Little's explanation of the Semitic "parallelism" of the Psalms, a primitive Hebrew literary form which gives rise to the unique music forms of the Gregorian Psalm Tones. Chapter 5, in addition to a lengthy section on the Psalter, also contains interesting sections on other parts of the Office, such as the Scriptural lections of the Breviary, Responsories and Antiphons, Collects, Hymns, Versicles, and Preces.

While the first half of *The Sacrifice of Praise* is concerned with the historical, theological and spiritual aspects of the Divine Office, the second half of the book is devoted to a thorough and lucid tutorial on exactly *how* to pray the Divine Office from the traditional Breviary. This is probably the best explanation available for someone who wishes to learn how to use *The Anglican Breviary* in its fulness. Even those who prefer to use the English parochial Offices of Matins and Evensong supplemented with certain features of the Breviary will have much to learn from this section.

The last chapter of the book, "The Divine Office and the Life of Prayer," Little emphasizes the fact that the Divine Office is both corporate and individual. In its essence, the Office is *the* Prayer of the Universal Church, *par excellence*, even when offered by a

small group or even an individual. We cannot forget the corporate nature of the Divine Office – but likewise we cannot forget the immense spiritual benefit of the Office for the individual Christian, whether he offers it in a group or privately. "It is a means by which each individual soul may attain to intimate union with God." (p. 168). The Divine Office is the prayer of the Church's Saints:

For well over a thousand years of the Church's existence no other 'method' of prayer but the office was ever dreamt of, private prayer being simply the overflow of the psalmody and prayers of the *Opus Dei*. (p. 171)

Therefore, Little challenges us to make the Divine Office, the official Prayer of the Church, our own prayer and means of drawing closer to God. Whenever we pray the Office, whether in a group or individually, our attitude must be:


I am about to pray in the person of the Church, to send up the incense of praise and adoration through the vocal formulas she has drawn up. With her I listen to God's teaching. Within her fold I, even I, the most insignificant of all her children, join in the petitions she presents to the Godhead. Consequently, since the Church is the prolongation in time of the Word Incarnate, my prayer, here and now, is *Per Ipsum, et cum Ipso et in Ipso* ["Through Him, and with Him, and in Him"]. (p. 170)

Vilma Little's *The Sacrifice of Praise* is an unusually well written and insightful book which should be of great benefit to Western Rite clergy and faithful in recovering the treasures of the traditional Western Divine Office. Little's explanation of the practical, daily use of the Breviary is the clearest and simplest I have found. Her explanations of the nature, history and spirituality of the Western Daily Office make *The Sacrifice of Praise* a must read for all who seek a spirituality shaped and informed by the *Opus Dei*, the Prayer of the Church and of her Saints. § – BJA.

Saint Mark's will be hosting a Benedictine Retreat on Saturday, January 15 at 10:00 AM (beginning with Matins), featuring an introduction to Vilma Little's *The Sacrifice of Praise*. All are welcome to attend. The book is available in the bookstore for \$20.

Road Rage, Violence in the Schools, Homosexual Clergy, and Me-First

By Sub-Deacon Bede (Raymond) Tripp

NCONSCIOUS selfishness is again my theme. C. S. Lewis says that the books we choose to read are connected by secret threads. Something at the center of each book is the same and attracts us. This is true really of everything in God's world. Nothing is unrelated. Yet, when things as apparently remote and unrelated as road rage, violence in the schools and open homosexuality are brought to our attention, we miss the connection among them and fail to see that they too are an expression of the same thing. This is to say more than these things are all bad. Jeremiads are easy to write; the point, however, is to arrive at the some practical knowledge to understand and correct these problems. We need to see that they all depend upon a radical impatience based upon a sense of offence. We must ask ourselves, "Offence to what?" "What thing is offended?" The answer is: natural man cut off from Christ.

At the root of school violence and public homosexuality lie the cruel fantasies of the selfishness of *me*. No one would ever dream of shooting a fellow motorist unless he himself were already obsessed with his own importance. Road rage is born of pride. In a word, the one thing which is obviously missing is humility and with a loss of humility love is soon to go. So, the ultimate cause of road rage is nothing like the "complexity and stress of modern life," or some such other worldly and merely psychological explanation. If the person involved did not already possess a huge ego, road rage would not occur; he would defer to the other motorist. This is more than a truism. It is paranoid unconscious selfishness that pulls the trigger of the violent reaction. It is always *me* first as the injured party. This of course is quite contrary to Christian teaching. Road rage does not turn the cheek, but protrudes the simian chin.

It is said that there are places on earth where there is only one direction to go – from the North Pole you can only go South. A terrible truth lies in this geographical humor. Life can be unforgivingly one directional. There is only one direction out of grace and that is into the self-destructive delusions of pride and arrogance. It takes but a simple step before the merely natural man asserts his dominance.

One wonders about the silence when something like school violence occurs. There are calls for better "guidance" than before; even police patrols in hallways, closer corporation between parents and teachers. There are calls for many things, many mechanical solutions, for every thing except the one thing which would be the real solution, namely for Christ and the teaching of true humility. Very few people hit upon the true solution – that at the bottom of these evils there lies the little beast of ego and selfishness.

Of course, in today's world universal selfishness is taken for granted, so that even the best intended people start out with "two strikes against them." But poor misguided students who attack fellow student are doing so from a deep sense of felt personal injury. If, however, they had been instructed that the genuine worth of persons lies before God, they would never dream of blaming their fellow students for their own faults, nor would they lash out from a misguided sense of offence. They would say, "Who am I to be offended?"

It may seem a big jump from misguided school children to a well-educated man like an officer of a church who in a name of honesty comes out of closet and announces that he is a practicing homosexual. First of all, this is a dirty business and unclean, and unworthy of any Christian. But what people do not notice is that the excuse given for being "open and honest" is even worse than its occasion. It is only more of the same selfishness, the outrageous selfishness of regarding one's vice as virtue. This is a devilish error. For selfishness is then dressed in the clothing of courage and honesty. How can a man claim to love his congregation when he shames them with his behavior and cares very little about the heartbreak that his behavior causes is long-time parishioners? He can do so because he is selfish. Obviously he prefers his own brazen satisfaction to that of his sworn duties, so once again the ultimate source of his selfishness turns out to be a merely human personality cut off from the grace of God.

So, we can see in the end that things apparently as different as road rage, violence in schools, and open homosexuality are connected by a secret threads, in this case, dirty threads. Again, to say so is more than to utter a modern jeremiad, but the first step toward a religious solution to the errors by which such behaviors are justified. In the name of individuality, personal freedom and otherwise appropriate values carried to extremes, many social and spiritual evils flourish, as if they were virtues. The idea that "I am to be forgiven because I have come to terms with my perversion" makes very strange logic. Behind all these – road rage, school violence and "coming out of the closet" lies the worm of selfishness whose name is *me* – a beastly animal at that. §

JANUARY 2005

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>The great and very important FEAST OF THE EPIPHANY OF OUR LORD AND SAVIOUR JESUS CHRIST will be celebrated on Thursday, January 6th. A sung evening Mass at 7 PM will be offered, preceded by Evensong at 6 PM.</p> <p>Also, a Benedictine Retreat will be held on Saturday, January 15th at 10 AM (beginning with Matins). Vilma Little's book <i>The Sacrifice of Praise</i> (\$20) will be discussed.</p>						<p>1</p> <p>CIRCUMCISION OF OUR LORD</p> <p>Matins – 8:30 AM Latin Mass – 9 AM Catechism – 10 AM Evensong – 4 PM</p>
<p>2</p> <p>II SUN. AFTER CHRISTMASS</p> <p>Matins – 7:25 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM</p>	<p>3</p> <p>Octave of S. John, Ap. Ev.</p>	<p>4</p> <p>Octave of the Holy Innocents</p>	<p>5</p> <p>Vigil of the Epiphany</p> <p>Matins – 7 AM Low Mass – 7:30 AM DU Evensong – 4 PM</p>	<p>6</p> <p>THE EPIPHANY OF OUR LORD</p> <p>Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM</p>	<p>7</p> <p>Within Octave</p> <p>Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM</p>	<p>8</p> <p>Within Octave</p> <p>Matins – 8:30 AM Latin Mass – 9 AM Catechism – 10 AM Evensong – 4 PM</p>
<p>9</p> <p>EPIPHANY I</p> <p>Matins – 7:25 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM</p>	<p>10</p> <p>Within Octave</p>	<p>11</p> <p>Within Octave</p>	<p>12</p> <p>Within Octave</p> <p>DU Evensong – 4 PM</p>	<p>13</p> <p>The Octave of the Epiphany</p> <p>Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM</p>	<p>14</p> <p>S. Hilary, B.C.D.</p> <p>Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM</p>	<p>15</p> <p>S. Paul the First Hermit</p> <p>Latin Mass – 9 AM Matins – 10 AM Benedictine Retreat Evensong – 4 PM</p>
<p>16</p> <p>EPIPHANY II</p> <p>Matins – 7:25 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM</p>	<p>17</p> <p>S. Antony of Egypt, Ab.</p>	<p>18</p> <p>S. Prisca, V.M.</p>	<p>19</p> <p>Ss. Marius & companions, Mm.</p> <p>Matins – 7 AM Low Mass – 7:30 AM DU Evensong – 4 PM</p>	<p>20</p> <p>Ss. Fabian & Sebastian, Mm.</p> <p>Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM</p>	<p>21</p> <p>S. Agnes, V.M.</p> <p>Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM</p>	<p>22</p> <p>Ss. Vincent & Anastasius, Mm.</p> <p>Matins – 8:30 AM Latin Mass – 9 AM Evensong – 4 PM</p>
<p>23</p> <p>EPIPHANY III</p> <p>Matins – 7:25 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM</p>	<p>24</p> <p>S. Timothy, B.M.</p>	<p>25</p> <p>CONVERSION OF S. PAUL</p> <p>Matins – 7 AM Mass – 7:30 AM</p>	<p>26</p> <p>S. Polycarp, B.M.</p> <p>Matins – 7 AM Low Mass – 7:30 AM DU Evensong – 4 PM</p>	<p>27</p> <p>S. John Chrysostom, B.C.D.</p> <p>Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM</p>	<p>28</p> <p>2nd Feast of S. Agnes, V.M.</p> <p>Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM</p>	<p>29</p> <p>(Of Saint Mary)</p> <p>Matins – 8:30 AM Latin Mass – 9 AM Evensong – 4 PM</p>
<p>30</p> <p>EPIPHANY IV</p> <p>Matins – 7:25 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM</p>	<p>31</p> <p>Feria</p>	<p>Feb. 1</p> <p>S. Ignatius, B.M.</p>	<p>2</p> <p>PURIFICATION OF THE B. V. MARY</p> <p>Matins – 7 AM Low Mass – 7:30 AM DU Evensong – 4 PM</p>	<p>3</p> <p>S. Blaise, B.M.</p> <p>Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM</p>	<p>4</p> <p>New Martyrs of Russia</p> <p>Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM</p>	<p>5</p> <p>S. Agatha, V.M.</p> <p>Matins – 8:30 AM Latin Mass – 9 AM Evensong – 4 PM</p>

DAILY OFFICE LECTIONARY

For January 2005

Saturday, Jan. 1

THE CIRCUMCISION OF OUR LORD

Commemoration, Repose of S. Basil, B.C.D.

MORNING – Deut. 30:1-10 / Eph. 2:11–end

EVENING – Deut. 30:11–end / Rev. 19:11-16

Sunday, Jan. 2

THE SECOND SUNDAY AFTER CHRISTMASS

The Octave of S. Stephen, Protomartyr

MORNING – Micah 4:1-5 & 5:2-4 / Luke 2:21-32

EVENING – Haggai 2:1-9 / Luke 2:34-40

Monday, Jan. 3

The Octave of S. John, Apostle & Evangelist

MORNING – Isa. 64:4–end / I John 3:13–end

EVENING – Isa. 65:8-16 / Heb. 4:14 – 5:14

Tuesday, Jan. 4

The Octave of the Holy Innocents

MORNING – Isa. 65:17–end / I John 4

EVENING – Isa. 66:1-2, 5-13 / Heb. 6:1-12

Wednesday, Jan. 5

The Vigil of the Epiphany

MORNING – Isa. 66:18-23 / I John 6

EVENING – Isa. 49:1-7 / Luke 3:15-22

Thursday, Jan. 6

THE EPIPHANY OF OUR LORD

MORNING – Isa. 60:1-9 / II Cor. 4:1-6

EVENING – Isa. 61 / Rom. 15:8-21

Friday, Jan. 7

Within the Epiphany Octave

MORNING – Isa. 42:1-9 / Matt. 3:13–end

EVENING – Isa. 43:1-12 / Acts 11:1-18

Saturday, Jan. 8

Within the Epiphany Octave

MORNING – Isa. 45:20–end / Mark 9:2-13

EVENING – Isa. 48:12-21 / Acts 26:1, 13-23

Sunday, Jan. 9

THE FIRST SUNDAY AFTER EPIPHANY

Within the Epiphany Octave

MORNING – Prov. 8:22-35 / Col. 1:9–end

EVENING – I Sam. 1:21–end / Matt. 18:1-14



Monday, Jan. 10

Within the Epiphany Octave

MORNING – Prov. 1:7-19 / Eph. 1

EVENING – Ezek. 1:2-6, 24-28 / John 1:1-18

Tuesday, Jan. 11

Within the Epiphany Octave

Commemoration of S. Hyginus of Rome, B.M.

MORNING – Prov. 2:1-9 / Eph. 2:1-10

EVENING – Ezek. 2 / John 1:19-34

Wednesday, Jan. 12

Within the Epiphany Octave

MORNING – Prov. 3:1-7, 11-12 / Eph. 2:11–end

EVENING – Ezek. 3:4-14 / John 1:35–end

Thursday, Jan. 13

The Octave of the Epiphany of our Lord

MORNING – Prov. 3:13-20 / Eph. 3:1-13

EVENING – Ezek. 3:16-21 / John 2:2-12

Friday, Jan. 14

S. Hilary of Poitiers, B.C.D.

MORNING – Prov. 3:27–end / Eph. 3:14–end

EVENING – Ezek. 7:10-15, 23-27 / John 2:13–end

Saturday, Jan. 15

S. Paul the First Hermit

Commemoration of S. Maurus, Ab.

MORNING – Prov. 4:7-18 / Eph. 4:1-16

EVENING – Ezek. 11:14-20 / John 3:1-13

Sunday, Jan. 16

THE SECOND SUNDAY AFTER EPIPHANY

Commemoration of S. Marcellus of Rome, B.M.

MORNING – Zech. 8:1-8, 20-23 / I Cor. 12:12-31a

EVENING – Isa. 45:1-15 / Rom. 9:14-26

Monday, Jan. 17

S. Antony of Egypt, Ab.

MORNING – Prov. 4:20–end / Eph. 4:17–end

EVENING – Ezek. 12:21–end / John 3:14–21

Tuesday, Jan. 18

Commemoration of S. Prisca, V.M.

MORNING – Prov. 6:12–19 / Eph. 5:1–14

EVENING – Ezek. 13:1–9 / John 3:22–end

Wednesday, Jan. 19

Ss. Maris, Martha, Audifax & Habbakuk, Mm.

Commemoration of S. Canute of Denmark, K.M.

MORNING – Prov. 8:1–11 / Eph. 5:15–end

EVENING – Ezek. 14:1–11 / John 4:1–14

Thursday, Jan. 20

Ss. Fabian & Sebastian, Mm.

MORNING – Prov. 8:12–20 / Eph. 6

EVENING – Ezek. 14:12–20 / John 4:15–26

Friday, Jan. 21

S. Agnes, V.M.

MORNING – Prov. 8:22–35 / Phil. 1:1–11

EVENING – Ezek. 18:1–4, 19–23 / John 4:27–42

Saturday, Jan. 22

Ss. Vincent & Anastasius, Mm.

MORNING – Prov. 9:1–6, 13–18 / Phil. 1:12–26

EVENING – Ezek. 18:26–end / John 4:43–end

Sunday, Jan. 23

THE THIRD SUNDAY AFTER EPIPHANY

Commemoration of S. Emerentiana, V.M.

MORNING – Isa. 41:8–10, 17–20 / John 4:1–14

EVENING – Isa. 54:1–8 / Rom. 14:1 – 15:3

Monday, Jan. 24

S. Timothy, B.M.

MORNING – Prov. 10:12–14, 18–21 / Phil. 1:27 – 2:11

EVENING – Ecclus. 39:1–10 / Gal. 1:1–5, 11–24

Tuesday, Jan. 25

CONVERSION OF S. PAUL THE APOSTLE

MORNING – Isa. 45:18–end / II Cor. 12:1–9

EVENING – Jer. 1:4–10 / Acts 26:1–23

Wednesday, Jan. 26

S. Polycarp of Smyrna, B.M.

MORNING – Prov. 11:9–14, 24–30 / Phil. 2:19–end

EVENING – Ezek. 33:10–20 / John 5:30–end

Thursday, Jan. 27

S. John Chrysostom, B.C.D.

MORNING – Prov. 14:26–end / Phil. 3:1–16

EVENING – Ezek. 33:23–end / John 6:1–14

Friday, Jan. 28

'Second Feast' of S. Agnes, V.M.

MORNING – Prov. 15:16–23, 27–29 / Phil. 3:17–4:3

EVENING – Ezek. 34:1–10 / John 6:15–29

Saturday, Jan. 29

Feria (Office of S. Mary)

MORNING – Prov. 16:25–end / Phil. 4:4–end

EVENING – Ezek. 34:11–16 / John 6:30–40

Sunday, Jan. 30

THE FOURTH SUNDAY AFTER EPIPHANY

Commemoration of S. Martina, V.M.

MORNING – Deut. 4:5–13, 32–30 / Eph. 2

EVENING – Dan. 10:10–19 / Mark 6:45–end

Monday, Jan. 31

Feria

MORNING – Prov. 20:9–12, 17–22 / Col. 1:1–17

EVENING – Ezek. 34:25–end / John 6:41–59

January Schedule of Services

SUNDAYS – Matins at 7:30 AM – Low
Mass at 8 AM – Church School (all
ages) at 9:10 AM – High Mass at
10:00 AM – Evensong at 4 PM

WEDNESDAYS, THURSDAYS & FRIDAYS – Matins at
7 AM – Low Mass at 7:30 AM – Evensong at 4 PM

SATURDAYS * – Matins at 8:30 AM – Sung Latin
Mass at 9 AM – Evensong at 4 PM

MASS OF THE EPIPHANY

JANUARY 6TH, 7 PM

(Preceded by Evensong at 6:00 pm)

* A Benedictine Retreat will be held on
Saturday, January 15 – Latin Mass at 9 AM,
Matins at 10 AM with class following.



The newly enthroned Bishop BASIL of Wichita with (L to R): George Lycas, Rosalyn Sophia Roe, Polycarp and Lillias Sherwood, Fr. Connely, Subdn. Benjamin, Fr. Theodore Eklund, Reader Jeffrey Stout, Reader Stephen Greenlee, and Reader David Cook.



His Eminence, Metropolitan Philip at the banquet following His Grace, Bishop Basil's enthronement in Wichita. Metropolitan Philip gave an inspiring talk about the mission and outreach of the Antiochian Archdiocese. *Eis polla, eti despota!*

His Grace, The Right Reverend Basil
Bishop of Wichita and the Diocese of Mid-America
The Chancery, 1559 North Woodlawn Boulevard
Wichita, Kansas 67208-2429 U.S.A.

21 December 2004

Dear to Christ, my beloved Priests and Deacons of the Clergy Brotherhood of the Diocese of Wichita and Mid-America and the Mississippi Valley Deanery:

Blessing you, I greet and embrace you with a holy kiss in the Name of the Lord Christ.

This is but a brief note to thank you most sincerely for your generous gifts to me on the occasion of the formal establishment of the Diocese of Wichita and Mid-America and my enthronement as its first bishop. I was so pleased, and greatly honored, that so many of you and your people were present that evening in our Cathedral for that historic occasion. His Eminence is still speaking of the reception you gave him upon his arrival at the Cathedral. I am so very proud of you and thankful to God for you. I eagerly look forward to continuing our work together here in the Heartland for the glory of the All-holy Trinity, the upbuilding of Holy Orthodoxy and the salvation souls.

Thanking you again for your love, your presence and your gifts, and assuring you of my continued love prayers and blessings for you and your families, I remain

Your Father in Christ,

+ BASIL

Bishop of Wichita and Mid-America

Antiochian Orthodox Christian Archdiocese of North America



His Grace, Bishop Basil was kind to lend his beautiful chancery chapel to the Western Rite pilgrims for the chanting of Matins the day after the enthronement. The latest addition to His Grace's private chapel is an icon reproduction of Saint Alban, Protomartyr of Britain. The original was painted by the hand of Mary Gay Sullivan Coit, while the reproduction was produced by Jim Haskins.





THE LION

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Address correction requested



MARY CASSATT USA37

The Lion is not an official publication of any entity. V. Revd. John C. Connely, Editor. Matushka Deborah, Photographer and Book Store Manager. SubDeacon Benjamin Andersen, Design. Most copies of the Lion are distributed on line at : www.WesternOrthodox.com

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